FIFTEENTH THOUSAND

The Trinity

Course of Church Instruction

A METHOD OF TEACHING
THE BOOK OF . . . . . .
COMMON PRAYER
IN THE SUNDAY SCHOOLS
OF THE CHURCH . . .

EDWIN S. GORHAM, Publisher
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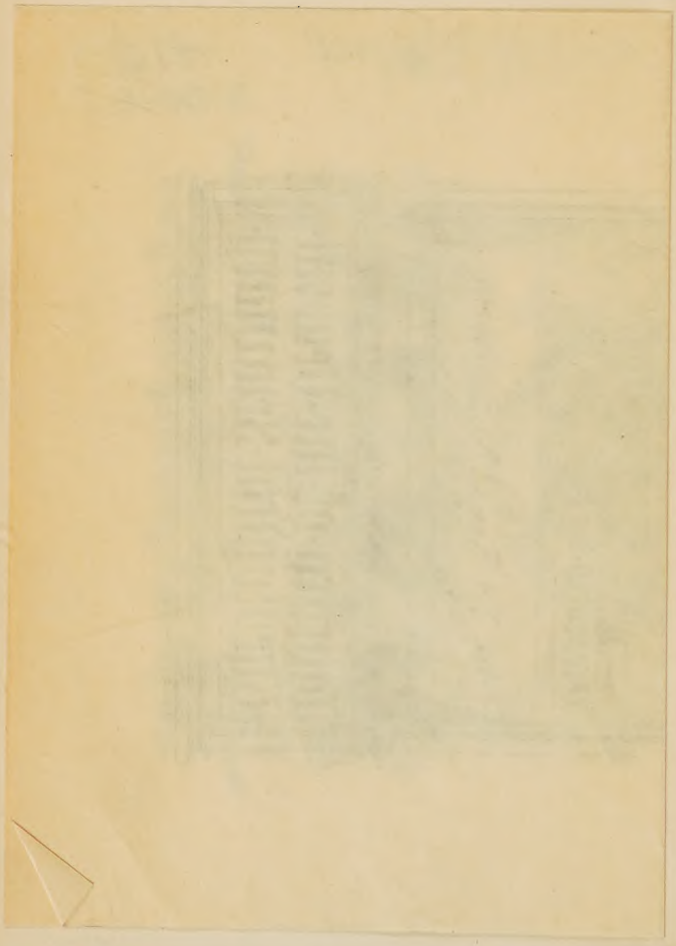
COMPILED BY BISHOP BECKWITH



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The Trinity Course

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Church Instruction.

A METHOD OF TEACHING THE BOOK OF COMMON PRAYER IN THE SUNDAY-SCHOOLS OF THE CHURCH. . . . . .

Compiled by the Rt. Rev. C. M. Beckwith,

Bishop of Alabama.

FIFTEENTH THOUSAND.

NEW YORK:
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PREFACE.

One of the greatest needs, in connection with Sunday-school work, is a system of definite and positive teaching.

The average instruction, as inculcated in many modern Sunday-schools, is worse than useless, and, as far as regards practical results, it is mere time and labour lost. The child learns nothing, and the teacher oftentimes is as ignorant as the pupil.

It is simply amazing to those who are familiar with the Bible and the Prayer Book, when they take the trouble to examine into the subject, to discover how little is taught, and how little is known and learned.

Conscious of this deficiency in the Sunday-school, and seeking to supply a recognized want, the Rev. C. M. Beckwith, rector of Trinity Church, Galveston, has introduced into his own school the most thorough and satisfactory remedy of the evil that we know of, and he has embodied in book form the plans and methods of instruction pursued by him with marvellous success.

We commend his efforts to the thoughtful consideration of all those who are engaged or interested in the important duty of instructing the young in the truths of our most holy religion, and we are confident that the book will be helpful, suggestive, and valuable beyond expression.

It would be a matter of sincere thankfulness if this system was introduced and followed in all of our Sunday-schools.

G. H. KINSOLVING,
Bishop of the Diocese of Texas.

BISHOP THOMPSON writes as follows:

JACKSON, MISS., May 13, 1899.

My dear Mr. Beckwith:

I have carefully examined the Trinity Course of Church Instruction.

It is a good piece of work, for which the Church and her children will thank you.

Thorough, earnest, purposeful; if worked through by competent teachers (and it will *make* competent teachers) it will ground our young on the firm basis of sound Catholic theology, and they will not be shaken by any blast of vain doctrine, but can give a reason for the faith that is in them.

A bright child, thoroughly trained through your work, will be a clearer theologian than, I fear, some who come out of our seminaries.

Very lovingly yours,

HUGH MILLER THOMPSON.

SEWANEE, TENN., June 26, 1899.

My dear Beckwith:

I have followed for many years your ideas and methods of catechetical instruction. You yourself have explained them to me, and I have had very full and graphic accounts from eye-witnesses of their effect in practice. I believe that your principles and plan are not merely in accord with, but are the very and only expression of, the true genius of the Church in its function as the interpreter and teacher of Chris-

tianity. We have practically ceased too much to be a teaching Church, and consequently have lost too much our sanctifying and saving power.

Your method is the true and only one to restore to the salt its savour and to the leaven its quickening virtue.

The children must be taught, and the teachers must teach, and the rector must see to these two things before all others.

The ignorance of Church people is destroying the Church, and the vigour and thoroughness of your method are needed to save it.

The danger will of course be that the system will be thought too exacting and too severe, but nothing less or weaker will do. If there only can be grace and strength to enforce and persevere in it, the system will revolutionize things.

I thoroughly endorse the principle that the Prayer Book is the only and sufficient text book. The Catechism, the Church Year. and the Offices are enough, and anything else only weakens what the Church has given us in these as "the things which a Christian ought to know and believe to his soul's health."

I have been twice over the Trinity Course of Instruction, and I think that the details sustain the admirable character of the general plan.

It will require a certain amount of discipline to enforce the whole, but blessed will that parish or diocese be in which it is done.

Yours very sincerely,
W. P. DuBOSE.

During the two years we consumed in testing the practical working of this system in a city parish, the

Rev. Geo. L. Crocket used it in the mission field. Mr. Crocket thus writes :

SAN AUGUSTINE, TEX., May 1, 1899

My dear Mr. Beckwith :

In reply to your inquiries, I would say that I have put the Trinity Course of Church Instruction to a practical test in the mission work of Eastern Texas, and I have no hesitation in testifying to its adaptability to the Sunday-school work in small parishes and mission stations, even under the most adverse conditions.

Its practical working has furnished a solution to the problem of *inefficient teachers*, who have either resigned on account of the difficulty of the work, or more often, in the effort to overcome that difficulty, have been trained into capable instructors.

After the system is established, the Sunday-school supplies its own corps of trained teachers.

The examinations have assured definite and purposeful work on the part of the pupil, instead of desultory "recitations" from leaflets and question-books, hastily learned and soon forgotten ; while they mark his progress in religious knowledge as accurately as the advancement from grade to grade marks his progress in secular knowledge.

The logical sequence and unity of the system make it easy to be understood, and give to both teacher and pupil an intelligent comprehension of the Church's system as set forth in her own authorized Book of Instruction, the Book of Common Prayer.

Faithfully yours,

GEO. L. CROCKET.

ACKNOWLEDGMENT.

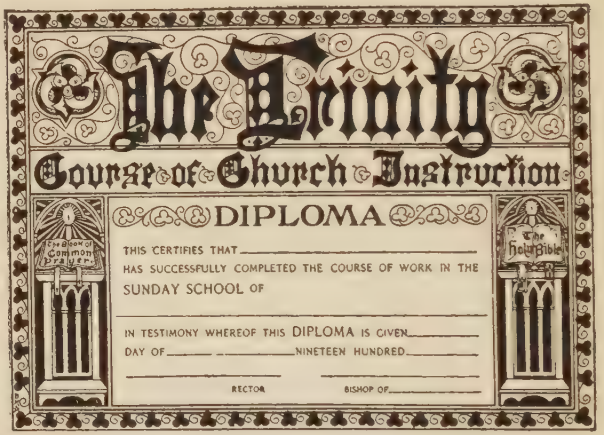
The compiler of this Course of Instruction is indebted to the

REV. GEO. L. CROCKET

for valuable suggestions in the arrangement of the work, and for a generous personal interest in its advancement that has encouraged him to carry the work to completion.

This expression of acknowledgment and cordial appreciation is a grateful task.

C. M. BECKWITH.



From the Rev. CHURCHILL SATTERLEE:

We have recently introduced the "Trinity Course of Church Instruction" into our Sunday-school with happy results. Both scholars and teachers have manifested more interest in their work than ever before.

In my opinion the Trinity Course, if properly taught, will train children not only in Christian duty and in Churchmanship, but will give them a knowledge of the Bible sufficient to entitle them to admission into the adult Bible-class.

Wishing you success in this great work,

Believe me, faithfully yours,

CHURCHILL SATTERLEE,

MORGANTON, N. C. Rector Grace Church.

June 22d, 1900.

EXPLANATION.

THE *Trinity Course of Church Instruction* seeks adoption in the Sunday-schools of the Church on the following grounds:

(1) It recognizes in the Sunday-school a school of instruction similar in design to the ordinary day-school, and places the one on the plane occupied by the other. It demands in the Sunday-school the same studious attention to the tasks set that is required of the same pupils in the day-school, and offers advancement from one grade to another only upon a certificate of proficiency after rigid examination.

The value of this order can scarcely be

estimated until experience has contrasted its results with those already familiar through modern methods. Rigid examinations appeal to the truest spirit of ambition in the pupil and develop his finest qualities. Nothing more surely tests the accuracy of attainment than the well-aimed questions of examination, and experience will not prove them a bugbear to interested pupils. On the contrary, we have found the examinations the strongest incentives to earnest work in the Sunday-school, not only testing the labor of the studious but dignifying their advancement. A direct and immediate benefit of great value in this Course of Instruction has been demonstrated by the fact that examinations are made a part of the system.

Examinations are not for pupils only.

Special attention is called to this thought. The character of the instruction and the aptness of the instructor are tested in the examination. If the instruction is indefinite and pointless, the effort to prepare

questions for examination will discover this weakness; if the instructor is unfit for the task assigned, the examination of the pupils under his charge will bring this to light.

The *Trinity Course* seeks adoption upon the ground

(2) That its teaching is both definite and to the point; that it insures beyond question the attainment of the end sought in the Sunday-school, and that it requires the teacher who is intrusted with the well-being of the Church's children to be apt and meet for the responsibility by him accepted.

The child who follows this Course of Instruction will at all times know these three things:

(*a*) What he has accomplished.

(*b*) What he is expected to accomplish.

(*c*) Where he stands in the school.

If this statement is analyzed and its meaning contrasted with the experience of the many Sunday-schools of our land, the thought will challenge attention.

The *Trinity Course* seeks adoption upon the ground

(3) That in it the Church's one authorized Book of instruction is used, and that through it the Church executes her rightful office as Teacher of her own children. The Book of Common Prayer is appealed to throughout the Course, thus securing to the children both familiarity with the services and a clear knowledge of the duties resting upon each of them as members of the Church.

We believe that no man or woman who, in youth, has been instructed in this Course, will have to look far or long for an answer to the question: "Why am I a Churchman?" Throughout the Course we have regarded the Sunday-school as the nursery of the Church, and the children of the Sunday-school as the Church's children. The instruction is arranged for the attainment of one end, and one end only; namely, that the child shall be fitted for the home life;

shall be made familiar with the home manners of our Father's House in order that "being now come to years of discretion" he may assume the serious duties and obligations of Church life as an active and an intelligent member of our Father's Family.

We make bold to emphasize the fact that we have pushed aside and out of the *Trinity Course* of Sunday-school Instruction the many books and leaflets that have been scattered over our land as substitutes for the Church's only Book of instruction and worship, the Book of Common Prayer. Throughout the *Trinity Course* of Church Instruction there is need of but one book, The Book of Common Prayer. We begin with it, and we keep with it and it with us, until the last examination is passed, the certificate of graduation from the school is won, and the pupil is admitted either to the Bible-class or else among the corps of instructors.

We shall be subjected to the criticism that we make the success of the Sunday-school work depend upon the character,

earnest application and the fitness of the teacher. We assent to the criticism, and we assert that this must be so from the nature of the case and from the nature of the work, and that no book of questions and answers can make it otherwise.

We are under the impression that we of the Clergy have for a long time closed our eyes to this important fact, and we believe that just so long has the Church suffered in consequence. Success in Sunday-school work does depend upon the character and fitness of the teacher, and upon him or her *must* depend success in this department of Church work. In the hands of an unfit teacher the best course of instruction will fail of its object, and in such hands the child will receive actual injury. So far from desiring to avoid this criticism, it is our candid belief that if we have devised a course of instruction which shall in its use discover the teacher who is unfit for the task imposed, we have gone far toward securing success in the Sunday-school work of the Church.

The *Trinity Course* seeks adoption upon the ground

(4) That it requires not only a good teacher for Sunday-school work, but one who will make earnest application to meet the demands for each Sunday's instruction.

The children of the Church have their rights, and these rights should be recognized and respected in the organization and conduct of the Sunday-school. If the children are gathered on Sunday to be taught the ways of the Church, teachers should be provided who are both willing and capable in the discharge of the duty involved. If teachers cannot be found ready-made, the shortest way out of the difficulty is for the rector to organize a "Teachers' Class," and *make* them what he would have them to be. This we have done most successfully.

In the *Trinity Course* of Church instruction there are *four grades* leading up to the study of the Bible. At the close of each grade a rigid examination should be held and certificates of proficiency given to the

successful pupils. We have have found it best to examine one or more pupils so soon as reported ready by the superintendent of the school, and not wait for the whole class. This encourages the brighter children and works no hurt to the rest.

The examinations of the pupils should be conducted by the rector of the church, *and they must be rigid;* otherwise they will prove of no value. The examination is as much a part of this Course as the work required, and the one must be as thorough as the other.

Note: The length of time devoted to each grade should depend upon the age and capacity of the children composing the several classes. Advancement should be made as rapidly as the work of the children will allow, and not made dependent upon the lesson for each special Sunday of the year. Teach the system by *grades.*

Note: The final purpose of this system is not only to teach our children the manners and customs of the Church in the way the Church has ordered, but to prepare

their minds for an intelligent study of God's Holy Word under the guidance of the same Divinely Commissioned Authority. A patient study of the *Trinity Course* will discover that its logical conclusion is

The Bible-Class.

Note: The *Infant* Class is preparatory to the graded system, and to the Sunday-school proper the infants should be admitted so soon as they can say the *Creed*, the *Ten Commandments*, and the *Lord's Prayer*, together with some of the early answers in the Catechism.

Note: Where the Church service is to follow, we have found it best to omit from the Sunday-school exercises all service save a hymn, the Creed, and a Collect. This has increased the children's attendance upon the Church service, and has worked a double good.

Grade No. 1.

THE CHURCH CATECHISM.

General Division.

(1) *Our Relationship:* The First Four Questions.

(2) *Our Faith:* The Creed.

(3) *Our Duty:* The Ten Commandments.

(4) *Prayer:* The Lord's Prayer.

(5) *Our Helps:* The Sacraments.

The Church Catechism should be learned word for word, just as it appears in the Book of Common Prayer. In this instruction the teacher is left to his own method, and in catechizing the rector must be guided by his own judgment. When this system is first introduced into a Sunday-school some of the older children, specially those who have been confirmed, will be admitted to Grade No. 2 without a word for word

committing of the Church Catechism. When the examination on Grade No. 1 has been passed, the rector should notify the superintendent, and the child should be advanced.

Our own experience has led us to have an accurate list kept of the successful pupils, and at the children's Easter Festival we give the certificates of proficiency won throughout the year. Thus we have a Children's Commencement Day, bringing prominently before the congregation the work accomplished in the Sunday-schools, and adding value and dignity to the certificates of merit.

Note: Examinations in this grade should be oral.

Grade No. 2.

THE CHURCH YEAR.

Here the child should be required to copy the days and seasons FROM THE PRAYER BOOK for correction, and then commit them to memory. The meaning of each Day and Season must be learned; the relation each bears to the other; the Article of the Creed which expresses the teaching, and the Lesson of each Sunday in the Seasons. Following an examination on the Church Year, a Certificate should be given and the pupil should be advanced.

Note: In this Grade the Collects should be learned for each Sunday as they come. This will greatly simplify the work when the last Grade is reached.

Note: In this and in all the Grades following the examinations should be *written.*

An outline of Grade No. 2 follows.

The Church Year is divided into two great parts:

(1) From Advent to Trinity. Herein are we taught the *doctrines* of the Christian Religion as contained in the Apostles' Creed.

This is what we must believe: Our Faith.

(2) From Trinity to Advent. Herein are we taught the *morals* of the Christian life as contained in the Ten Commandments.

This is what we must do: Our Duty.

In the first half of the Church Year there are two groups of seasons. The first group, consisting of Advent and the Epiphany, looks forward and backward to and finds its fulfilment and completion in Christmas.
Herein are we taught the Nature of Christ.

The second group, consisting of Lent, Holy Week, The Ascension, and Whitsuntide, centres in and receives its meaning from Easter.
Herein are we taught Our Lord's Work.

The second half of the Church Year consists of Trinity Sunday and the Sundays that follow.
Herein are we taught the Moral Duties of Man.

Sunday.

It will be noticed, as we advance, that every Article of the Creed is emphasized in the Seasons of the Church Year save one, namely, "Maker of Heaven and earth." The Fourth Commandment contains these words: "For in six days the Lord made Heaven and earth, and rested the seventh day." The Sabbath day commemorated the creation of the world.

The Resurrection of Our Lord was the world's re-creation, and therefore the Lord's Day, which is the first day of the week, is observed by the Christian Church as the day of rest instead of the Jewish Sabbath. The seventh day was the shadow of which the Lord's Day is the substance.

Every Sunday should remind us of Easter.

Teaching of Sunday:

That we should rest one day in seven from our ordinary labors, and that we should devote one-seventh of our time to the special service of God.

Articles of the Creed:

"Maker of Heaven and earth."

"The third day He rose again from the dead."

The Days and Seasons of
THE CHURCH YEAR.

ADVENT.
CHRISTMAS.
(Circumcision.)
EPIPHANY.
LENT.
GOOD FRIDAY.
EASTER-EVEN.
EASTER.
ASCENSION.
WHITSUNDAY.

TRINITY.
(Transfiguration.)

Note: We are to study the Prayer Book and not *about* the Prayer Book. The pupils should be required to make out their own list of the Days and Seasons from the Book of Common Prayer itself, and submit them to the teacher for correction.

This will serve the double purpose of securing the child's independent work, and associate more closely the lesson with the Book of Common Prayer.

The Advent Season.

Teaching of the Season :

The Coming of Our Lord.

(1) To save His people from their sins.
(2) To judge the quick and the dead.

Articles of the Creed :

"Conceived by the Holy Ghost, Born of the Virgin Mary."

"From thence He shall come to judge the quick and the dead."

In the Advent Season are four Sundays :

First Sunday : The *Fact* of our Lord's coming is presented.

Second Sunday : This *Fact* is testified to in the Holy Scriptures.

Third Sunday : To this *Fact* the Ministry is the spoken witness.

Fourth Sunday : The people's part is to accept the *Fact* of our Lord's coming and to make ready for His return.

The Christmas Season.

Teaching of the Season:

The Incarnation of the Son of God.

That the Son of God was made Man by being born of the Virgin Mary, and that He is perfect Man and perfect God.

Article of the Creed:

"Conceived by the Holy Ghost, Born of the Virgin Mary."

In the Christmas Season are

(1) *Christmas Day.*

Teaching of the Day:

The Incarnation.

God with us and we in Christ.

The Divinity of Jesus Christ.

Through birth the Son of God became the Son of Man. Through our new birth in Baptism we are made the children of God.

(2) *Sunday after Christmas Day.*

Teaching of the Day:

The Incarnation.

God with us and we in Christ.

The Humanity of Jesus Christ.

(3) *The circumcision of Christ.*

Teaching of the Day:

Obedience to the Will of God.

Closely Associated with Christmas

are three Holy Days, commemorative of martyrs or witnesses who in will or deed suffered for the sake of Christ, and these are to us examples :

(1) St. Stephen was the first to be put to death. He was a martyr in will and in deed.

(2) St. John was the longest lived of all the Apostles. He was a martyr in will, but not in deed.

(3) The Holy Innocents suffered under Herod. They were martyrs in deed, but not in will.

The Epiphany Season.

Teaching:

The manifestation of Christ to the Gentiles as the Saviour of all mankind, and not of the Jews only.

Article of the Creed:

"The Holy Catholic Church; the Communion of Saints."

On the Epiphany, Christ is manifested to the Gentiles by the leading of a star.

In the Epiphany Season are six Sundays:

First Sunday: Christ manifested as the Guide of childhood:—The Child, Jesus, in the Temple.

Second Sunday: Christ manifested in the social life:—The marriage in Cana of Galilee.

Third Sunday: Christ the Physician, manifested as the Healer of sickness and sin.

Fourth Sunday: Christ manifested as the Ruler of nature and the supernatural.

Fifth Sunday: Christ manifested as the Sower of good seed.

Sixth Sunday: The people must accept Christ as manifested in the daily walks of life.

This last Sunday corresponds with the Fourth Sunday in Advent.

Three Sundays Preparatory to Lent.

The Church does not pass suddenly from one great thought to another, but prepares the mind and heart for the change, just as nature leaps not suddenly from winter into summer, but moves gradually from the one to the other through spring and the autumn season.

In the Church Year we have been looking backward to Christmas: we are now to look forward to Easter. To prepare us for this change of thought, three Sundays are placed midway, and each has its appropriate lesson.

Teaching of the *Preparatory Season:*

Since we believe in Christ as the Saviour of the world, we must be ready to work with Him.

Septuagesima Sunday: Duty to God: Go work.

Sexagesima Sunday: Duty to self: Prepare the soil.

Quinquagesima Sunday: Duty to our neighbor: Be in charity with all men.

The Lenten Season.

Teaching:

The necessity of repentance in order that our sins may be forgiven.

Article of the Creed:

"The forgiveness of sins."

Ash-Wednesday.

Teaching:

Our repentance must be real.

In the Lenten Season are six Sundays:

First Sunday in Lent: We must subdue the flesh by fasting.

Second Sunday: We are helpless by ourselves, but God will help us.

Third Sunday: Good habits must take the place of bad habits.

Fourth Sunday: God's use of ordinary things as means of grace.

Fifth Sunday: Christ's suffering foreshadowed.

The Sunday next before Easter: Christ the King of the Jews in the triumph of humility.

The Week before Easter.

Teaching for the week:

The Doctrine of the Atonement.

That Christ offered up Himself to die on the Cross for the sins of the world.

During the first five days of this week the same Collect is used and the Lesson for the Sunday before Easter is continued.

The Gospels appointed for these days narrate the events connected with the closing days of our Lord's earthly life.

Monday, Tuesday and Wednesday of this week are preparatory for Good Friday.

On Thursday before Easter the Church commemorates the Institution of the Lord's Supper.

Good Friday.

Teaching of the day:

The Atonement.

Christ the true High Priest offered Himself as the Lamb of God to take away the sins of the world.

Article of the Creed:

"Suffered under Pontius Pilate, Was Crucified, dead and buried."

Easter-Even.

Teaching of the Day :

The Intermediate State.

That is the state or condition of the soul after death.

Article of the Creed :

"He descended into hell."

The word "hell" as used in the Creed means "the place of departed spirits," and not the place or condition of final punishment.

Explanation :

At death the soul is separated from the body, and the body decays in the grave. The soul goes to "the place of departed spirits." This is the Intermediate State or condition of the soul between this life and the life to come. At the general Resurrection the body and soul will be united again, and then will be the Judgment.

Easter Season.

Teaching:

As Christ rose from the dead, we also shall rise. The spiritual life that shall be is begun in the life that now is.

Articles of the Creed:

"The third day He rose again from the dead."

"I believe the resurrection of the body."

In the Easter Season are six Sundays.

Easter Day: The Resurrection.

(*a*) *Monday in Easter Week:* Proofs of the Resurrection.

(*b*) *Tuesday in Easter Week:* Proofs of the Resurrection.

First Sunday: Justification by faith.

Second Sunday: Christ our Example in holiness.

Third Sunday: Righteousness of life a witness to the truth.

Fourth Sunday: We must love God's commandments and desire His promises.

Fifth Sunday: Pure religion is defined.

This Sunday corresponds with the Fourth Sunday in Advent and the Sixth after Epiphany.

Ascension Season.

Teaching:

Christ has ascended into Heaven and now sits on the right hand of God, where He presents His glorified Body before the Father, and intercedes for us that we may also ascend and dwell with Him.

Articles of the Creed:

"He ascended into Heaven and sitteth on the right hand of God the Father Almighty."

"The life everlasting."

(1) *Ascension Day.*

Teaching:

As Christ ascended into Heaven, we may hope to ascend thither also.

(2) *Sunday after Ascension.*

Teaching:

The coming of the Holy Spirit is promised.

Whitsun Season.

Teaching:

The dispensation of the Holy Ghost, and His two-fold work in the Church:

(1) To guide us into all truth.
(2) To sanctify all the people of God.

Articles of the Creed:

"I believe in the Holy Ghost: The Holy Catholic Church; The Communion of Saints.

Whitsunday.

Teaching:

The descent of the Holy Ghost and the establishment of the Church.

Monday in Whitsun-week.
Tuesday in Whitsun-week.

Note: The Church Year from Advent to Trinity has taught us what we should believe, as contained in the Creed. The Trinity Season will teach us how that belief should lead us to live, as contained in the Ten Commandments.

Trinity Season.

Teaching of the Season :

The Daily Life of the Christian.

"If ye love Me, keep My Commandments."

Trinity Sunday.

Teaching of the Day :

Trinity in Unity.

Three Persons in One God.

First Sunday : Love to God and good will to man.

Second Sunday : Fear and love God, and respect not the person of man.

Third Sunday : Trust in God as the Saviour of mankind.

Fourth Sunday : Trust in God as our Protector.

Fifth Sunday : Trust the well-being of the Church to God's care and oversight.

Sixth Sunday : Sincerity in the service of God.

Seventh Sunday : True religion is the

growth in the heart of the seed planted and nourished by the Holy Spirit.

Eighth Sunday: The fruit of the Spirit manifested in our daily lives.

Ninth Sunday: The inner life of the soul.

Tenth Sunday: Prayer. "Ask and ye shall receive."

Eleventh Sunday: Prayer for guidance by the grace of God.

Twelfth Sunday: Prayer to God, who is the Source of all good.

Thirteenth Sunday: The service of God.

Fourteenth Sunday: Faith, hope, and charity.

Fifteenth Sunday: The Church: God's Kingdom among men.

Sixteenth Sunday: The Church: God's Kingdom among men.

Seventeenth Sunday: Good works: "Be ye doers of the Word, not hearers only."

Eighteenth Sunday: Resisting temptation. Sin is not in the temptation, but in yielding to the tempter.

Nineteenth Sunday: The new life of holiness.

Twentieth Sunday : Temperance, soberness and chastity.

Twenty-first Sunday : The armor of God.

Twenty-second Sunday : The brotherhood of man.

Twenty-third Sunday : Devotion.

Twenty-fourth Sunday: Remission of sins.

The Sunday next before Advent.

Gather up the Fragments.

This last Sunday corresponds with the Fourth Sunday in Advent, the Sixth after the Epiphany, and the Fifth Sunday after Easter.

Examination on the First Half of the Church Year.

Given June 5th and June 23d, 1899.

(1) Name the Days and Seasons of the Church Year as they occur in the Book of Common Prayer.

(2) What are we taught in the Advent Season ?

(3) What Articles of the Creed express this teaching ?

(4) Give the teaching of each Sunday in the Advent Season.
(5) What are we taught on Christmas Day?
(6) Give the Articles of the Creed expressing this teaching.
(7) What are we taught in the Circumcision?
(8) What is the teaching of the Epiphany?
(9) Give the Article of the Creed expressing this.
(10) How many Sundays after the Epiphany are given in the Prayer Book?
(11) Give the teaching of each Sunday after Epiphany.
(12) How long is the Lenten Season?
(13) On what day of the week does Lent always begin?
(14) What is that day called?
(15) Name the three Sundays that come just before Lent begins.
(16) What is the teaching of each of these Sundays?
(17) What Article of the Creed expresses the teaching of the Lenten Season?

(18) Give the teaching of each Sunday in Lent.

(19) What three special days come in the last week of Lent?

(20) Give the Article of the Creed that expresses the teaching of Good Friday.

(21) Give the Article of the Creed that expresses the teaching of Easter-Even.

(22) What is the teaching of Easter?

(23) What Article of the Creed expresses this teaching?

(24) What Season follows the Ascension?

(25) Give the Article of the Creed expressing its teaching.

[The children who stood this examination ranged between nine and thirteen years of age.

These questions are given merely as suggestions to teachers and as indicating some of the points to be specially emphasized in the Second Grade.]

Grade No. 3.

THE BOOK OF COMMON PRAYER.

Explanation.

This grade contemplates a thorough mastery of the Book of Common Prayer just as the Church has placed the same in the hands of her children. It matters not what some may think of the Book, or what interpretation others may put on the Rubrics and the services. The purpose of this grade is that the Book itself shall be studied and known.

We have avoided here as elsewhere the system of questions and answers as tending to narrow and dwarf the mind.

The character of work done must finally depend upon the character and aptness of the teacher, and we have preferred to force the issue squarely and at once.

In the hands of an intelligent, studious and consecrated instructor the subject will grow in clearness of conception and in roundness of constructive teaching.

Nothing more than a brief outline will be needed for a fully developed system in the hands of each individual teacher.

(1) The pupil should first be required to learn the contents *in the very words* in which they are found in the "Table of Contents" in the Book of Common Prayer.

(2) The Rubrics are to be taught as the highest law of the Church, and to be understood in the plain meaning they bear on their face.

(3) The order in which the parts of each service come is to be committed to memory;* and the relation each part bears to that which precedes and that which follows clearly marked. The effect on the service as a whole of displacing any part should be emphasized. The rationale of each

* For these Divisions of the Service see page 173.

service should be prominently brought out.

(4) Where two or more services are closely related, the bearing of the one upon the other should be traced and the association well established.

An examination on this Grade should develop a thorough and intimate knowledge of the Book of Common Prayer, both as regards its Contents and as to its use in the public services of the Church.

The teacher may consult any of the many excellent books that have been written on the subject in hand and receive valuable suggestions. We would, however, warn against the misuse of such books. Study to be a teacher, and do not suffer a lesson book in your hands to mark the only difference between you and the little children intrusted to your instruction. Our own experience is that in the hands of an earnest and intelligent teacher (should any other have the care of our children ?) little else will be required than a faithful study of the Prayer Book itself.

The Book of Common Prayer is its own Best Interpreter.

The following are the first twenty-two consecutive questions given to the children of Trinity Church, Galveston, Tex., January, 1899, in a written examination on the Book of Common Prayer. These are offered merely as a sample of the work that has been done with us and as suggestions to others. The examination above referred to consisted of 115 questions, was divided into four parts, and tested the knowledge of the class on the whole Prayer Book.

(1) What are the main divisions of public worship mentioned in the Holy Scripture?

(2) What is the title of our Book of worship?

(3) What other, if any, book of worship and instruction has the Church authorized?

(4) What addition may the clergyman make to an ordered service in conducting public worship?

(5) Why is the Prayer Book called "Common"?

(6) Give the Contents of the Book of Common Prayer.

(7) How often does the Church provide for public worship each day?

(8) Why are any of these services omitted?

(9) Divide the service for Morning Prayer.

(10) Where does the Lord's Prayer come in the morning service, and why?

(11) Where does the Creed come in the morning service, and why?

(12) Where, in short form, may the Lesson for the week be found?

(13) What portions of Scripture are appointed to be read in the combined service of Morning Prayer and the Holy Communion?

(14) With what purpose in mind are the portions of Scripture chosen for the Sunday service?

(15) Can the people know before they come to Church what chapters are to be read?

(16) What use should they make of that knowledge?

(17) What is the main difference between the service of the Church and that of the Christian bodies?

(18) What do you understand by an extemporaneous service?

(19) What objection would you offer to such a service?

(20) How does the form of Evening Prayer differ from the form of Morning Prayer?

(21) Should prayers for the sick or thanksgiving for recovery be desired, where should such prayer or thanksgiving be used in the morning or evening service?

(22) If the Litany is used, where should it come in the morning service?

Grade No. 4.

THE COLLECTS, EPISTLES, AND GOSPELS.

Note: The instruction in this grade is based upon the answer to two questions, and these should be kept constantly before the pupil's mind:

1. What Fact does the Church teach through this Season?

2. How is that Fact taught?

The Lesson for the first Day in each Season will answer the first question.

The answer to the second question will be found in the Collect, Epistle, and Gospel for each Sunday of the season.

The teacher will follow closely the *Note* above as a guide to the instruction herein set forth.

For the Saints' Days, see pages 55 and 137. Let the Saints' Days be studied in the order in which they are here given.

The Advent Season.

Teaching of the Season :

The Coming of our Lord.

(1) To save His people from their sins.
(2) To judge the quick and the dead.
Articles of the Creed :

"Conceived by the Holy Ghost, Born of the Virgin Mary."

"From thence He shall come to judge the quick and the dead."

In the Advent Season are four Sundays :

First Sunday : The fact of our Lord's coming is presented.

Second Sunday : This fact is testified to in the Holy Scriptures.

Third Sunday : To this fact the Ministry is the spoken witness.

Fourth Sunday : The people's part is to accept the fact of our Lord's coming, and to make ready for His return.

The First Sunday in Advent.

Collect:

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. *Amen.*

The Lesson for the week:

THE FACT OF OUR LORD'S COMING.

(1) In the flesh, to save His people from their sins.

(2) In the last day, to judge the quick and the dead.

THE GOSPEL,
Christ's coming to Jerusalem.

THE EPISTLE,
Looking for His coming again.

THE COLLECT,
Preparation for the Judgment.

The Second Sunday in Advent.

Collect:

Blessed Lord, who hast caused all holy Scripture to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

The Lesson for the week:

Holy Scripture, the written testimony to the fact of our Lord's coming.

The Gospel,

The immutability of God's Word.

The Epistle,

The purpose of the Scripture.

The Collect,

The use of the Scripture, as a witness.

The Third Sunday in Advent.

Collect:

O Lord, Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God world without end. *Amen.*

The Lesson for the week:

The ministry, the living witness to the fact of our Lord's coming.

The Gospel,

The ministry of John.

The Epistle,

The responsibility of the Ministry.

The Collect,

The witness of the Ministry.

The Fourth Sunday in Advent.

Collect:

O Lord, raise up, we pray Thee, Thy power and come among us, and with great might succor us, that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Lesson for the week:

The People's part to Accept

The fact of our Lord's coming, and to make ready for His return.

The Gospel,

The rejection of John's witness and the consequence.

The Epistle,

Watching for the Lord and the consequence.

The Collect,

Preparation of the heart.

The Christmas Season.

Teaching of the Season :

The Incarnation of the Son of God.

That the Son of God was made Man by being born of the Virgin Mary, and that He is perfect Man and perfect God.

Article of the Creed :

"Conceived by the Holy Ghost, Born of the Virgin Mary."

In the Christmas Season are

(1) Christmas Day.

Teaching of the day :

The Incarnation.

God with us and we in Christ.

The Divinity of Jesus Christ.

Through birth the Son of God became the Son of Man : through our new birth in Baptism we are made the children of God.

(2) The Sunday after Christmas Day.

Teaching of the day :

The Incarnation.

God with us and we in Christ.

The Humanity of Jesus Christ.

(3) The Circumcision of Christ.

Teaching of the Day :

Obedience to the will of God.

Christmas Day.

Collect.

Almighty God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by the Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, world without end.

Amen.

The Lesson for the week:

The Incarnation,

God with us and we in Christ:
The divinity of Jesus Christ.

The Gospel,

The Incarnation of the Word.

The Epistle,

The divine Sonship of Christ.

The Collect,

Our Sonship through regeneration in Christ.

Closely Associated with Christmas are three holy days, commemorative of martyrs or witnesses who in will or deed suffered for the sake of Christ, and these are to us examples.

(1) St. Stephen was the first to be put to death. He was a martyr in will and in deed.

(2) St. John was the longest lived of all the Apostles. He was a martyr in will but not in deed.

(3) The Holy Innocents suffered under Herod. They were martyrs in deed but not in will.

St. Stephen's Day.

(December 26th.)

Collect:

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to Heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed for his murderers to Thee, O Blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. *Amen.*

The Lesson for the day:

Christianity does not promise earthly prosperity, nor does it secure exemption from earthly pain.

THE GOSPEL,

Through the rejection of Christ and the ill-treatment of His prophets, Jerusalem forfeits her birthright.

THE EPISTLE,

The Heavenly vision is vouchsafed to St. Stephen at the hour of his death.

THE COLLECT,

Suffering for righteousness' sake is the occasion for an increase of faith, and an increased evidence for the truth of the revelation.

St. John the Evangelist's Day.

(December 27th.)

Collect:

MERCIFUL LORD, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed Apostle and Evangelist St. John, may so walk in the light of Thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

St. John was the disciple of Love, and Love doth outrun and Love doth outlast all other virtues; for God is Love.

THE GOSPEL,

Whether to "go" or to "tarry," obedience is the earliest expression of devotion.

THE EPISTLE,

St. John lives to refute the first rise of error, and is the last of the Twelve to bear witness to the truth.

THE COLLECT,

That the Church, instructed in the true doctrine, may walk in the light of that truth.

The Innocents' Day.

(December 28th.)

Collect:

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

No life, though it be but a span long, is incomplete when God says its work is done.

The Gospel,

Herod slays the little children for their likeness to Christ, even though that likeness be in age only.

The Epistle,

The song of the redeemed Innocents.

The Collect,

"Blessed are the pure in heart."

Note.—For other Saints' Days, see page 137.

The Sunday after Christmas Day.

Collect:

The same as for Christmas Day.

The Lesson for the day:

The Incarnation,

God with us and we in Christ.

The Humanity of Jesus Christ.

The Gospel,

Jesus Christ became Man by being born of the Virgin Mary.

The Epistle,

We are adopted as children and heirs of God through Christ.

The Collect,

The same as on Christmas Day.

The Circumcision of Christ.

Collect:

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the Law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord.

Amen.

The Lesson for the week:

Obedience.

The Gospel,

The Circumcision of Christ in obedience to the Law.

The Epistle,

The true circumcision in submission to the Spirit.

The Collect,

Renunciation of the world, the flesh and the devil in obedience to the will of God.

The Epiphany Season.

Teaching :

The Manifestation of Christ to the Gentiles as the Saviour of all mankind, and not of the Jews only.

Article of the Creed :

"The Holy Catholic Church ; the Communion of Saints."

In the Epiphany Season are six Sundays :

First Sunday ; Christ manifested as the Guide of childhood.

Second Sunday : Christ manifested in the social life.

Third Sunday : Christ the Physician, manifested as the Healer of sickness and sin.

Fourth Sunday : Christ manifested as the Ruler of nature and the supernatural.

Fifth Sunday : Christ manifested as the Sower of good seed.

Sixth Sunday : The people must accept Christ as manifested in the daily walks of life.

This last Sunday corresponds with the fourth Sunday in Advent.

Note : See, in connection, the Transfiguration, page 155.

The Epiphany.

Collect:

O God, who by the leading of a star didst manifest Thy only begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead: through Jesus Christ our Lord.

Amen.

The Lesson for the week:

Catholicity.

The Gospel,

The Manifestation of Christ to the Gentiles by the leading of a star, and the visit of the Magi.

The Epistle,

The revelation of the mystery of God to the Gentiles.

The Collect,

Prayer for the Church Catholic.

The First Sunday after the Epiphany.

Collect:

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Christ the Guide of Childhood.

The Gospel.

The Child Jesus in the temple about His Father's business.

The Epistle,

The reasonable service of the body and mind.

The Collect,

Consecration of mind and body to the service of God.

The Second Sunday after the Epiphany.

Collect:

Almighty and everlasting God, who dost govern all things in Heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord.
Amen.

The Lesson for the week:

Christ in the social Life.

The Gospel,

The marriage in Cana of Galilee.

The Epistle,

The duties of a Christian to his fellow-man in the social world.

The Collect,

God is the Governor and Source of order and peace.

The Third Sunday after the Epiphany.

Collect:

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

CHRIST THE PHYSICIAN.

THE GOSPEL,

Christ's power over disease.

THE EPISTLE,

God the Avenger of wrong.

THE COLLECT,

God our Defence and Protection.

The Fourth Sunday after the Epiphany.

Collect:

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Christ the Ruler.

The Gospel,

Christ's power over nature and the supernatural.

The Epistle,

The supreme power of God over all things.

The Collect,

God our Protector and Strength.

The Fifth Sunday after the Epiphany.

Collect:

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord.

Amen.

The Lesson for the week:

Christ the sower of good seed, contrasted with the devil and his works.

The Gospel,

The parable of the tares.

The Epistle,

The good seed in the heart and mind.

The Collect,

Continuance in true religion through the help of God's grace.

The Sixth Sunday after the Epiphany.

Collect:

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Lesson for the week:

Man's Incentive to action, based on his acceptance of the manifestation of Jesus Christ to the world.

The Gospel,

The prophecy of His final coming and warnings against false manifestations.

The Epistle,

Personal purity in the hope of likeness to Christ at His coming.

The Collect,

The hope of glory in the manifestation of Christ an incentive to a pure life.

Three Sundays Preparatory to Lent.

The Church does not pass suddenly from one great thought to another, but prepares the mind and heart for the change, just as nature leaps not suddenly from winter into summer, but moves gradually from the one to the other through spring and the autumn seasons.

In the Church Year we have been looking backward to Christmas; we are now to look forward to Easter. To prepare us for this change of thought three Sundays are placed midway, and each has its appropriate lesson.

Teaching of the *Preparatory Season:*

Since we believe in Christ as the Saviour of the world, we must be ready to work with Him.

Septuagesima Sunday: Duty to God: Go work.

Sexagesima Sunday: Duty to self: Prepare the soil.

Quinquagesima Sunday: Duty to our neighbor: Be in charity with all men.

The Sunday called Septuagesima.

Collect:

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Lesson for the week:

Duty to God: Go Work.

The Gospel,

Laborers in the vineyard.

The Epistle,

Contending for a prize against spiritual foes.

The Collect,

Deliverance from sin by the power of God.

The Sunday called Sexagesima.

Collect:

O Lord God, who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Duty to Self: Prepare the Soil.

The Gospel,

Parable of the Sower.

The Epistle,

St. Paul's labors preparing the soil and sowing the seed.

The Collect,

Labor to be accepted must be blessed of God.

The Sunday called Quinquagesima.

Collect:

O Lord, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. *Amen.*

The Lesson for the week:

Duty to our Neighbor: Charity.

The Gospel,

Healing the blind man at Jericho.

The Epistle,

"But the greatest of these is Charity."

The Collect,

Charity the bond of peace and of all virtues.

The Lenten Season.

Teaching:

The necessity of repentance in order that our sins may be forgiven.

Article of the Creed:

"The forgiveness of sins."

Ash Wednesday.

Teaching:

Our repentance must be real.

In the Lenten Season are Six Sundays:

First Sunday in Lent: We must subdue the flesh by fasting.

Second Sunday: We are helpless by ourselves, but God will help us.

Third Sunday: Good habits must take the place of bad habits.

Fourth Sunday: God's use of ordinary things as means of grace.

Fifth Sunday: Christ's suffering foreshadowed.

The Sunday next before Easter: Christ, the King of the Jews, in the triumph of humility.

The first Day of Lent, commonly called Ash Wednesday.

The purpose of the Lenten Season is to create and make in us new and contrite hearts.

Collect:

Almighty and Everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Repentance.

The Gospel,

Fasting taken for granted.

The Epistle,

The true fast.

The Collect,

Penitence the condition of the forgiveness of sins.

The First Sunday in Lent.

Collect:

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.

Amen.

The Lesson for the week:

Fasting a means of grace, whereby the flesh is subdued to the spirit.

The Gospel,

The temptation of Christ.

The Epistle,

Trials of the Christian.

The Collect,

The use of abstinence as the test of character.

The Second Sunday in Lent.

Collect:

ALMIGHTY GOD, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Lesson for the week.

HUMAN HELPLESSNESS AND DIVINE AID.

THE GOSPEL,

The woman of Sidon: Help granted to persistent prayer.

THE EPISTLE,

If we would be helped of God, we must seek to please Him in our daily walk and manner of life.

THE COLLECT,

God will protect us against all evil, both to body and soul.

The Third Sunday in Lent.

Collect:

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Good habits must take the place of bad habits.

The Gospel,

The house swept and garnished.

The Epistle,

"Walk as children of light."

The Collect,

God will be our Defence against all enemies.

The Fourth Sunday in Lent.

Collect:

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Lesson for the week:

ORDINARY THINGS, converted by the blessing of God, through faith, into means of grace.

THE GOSPEL,

Feeding of five thousand men with the five loaves and the two small fishes.

THE EPISTLE,

The choice of Isaac as the child of Promise, and the rejection of Ishmael.

THE COLLECT,

Relief through God's grace from evil deeds.

The Fifth Sunday in Lent.

Collect:

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord.

Amen.

The Lesson for the week:

The fore-shadowing of the Passion.

The Gospel,

Christ the eternal Son of God.

The Epistle,

Christ the Mediator between God and man.

The Collect,

We are governed and preserved by the goodness of God.

The Week before Easter.

Teaching for the week:

THE DOCTRINE OF THE ATONEMENT; that Christ offered up Himself to die on the cross for the sins of the world.

During the first five days of this week the same Collect is used and the Lesson for the Sunday before Easter is continued.

The Gospels appointed for these days narrate the events connected with the closing days of our Lord's earthly life.

Monday, Tuesday and Wednesday of this week are preparatory for *Good Friday.*

On Thursday before Easter the Church commemorates the institution of the *Lord's Supper.*

The Sunday Next before Easter.

Collect:

Almighty and Everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Christ as King, executing His royal office in humble service, the Example for men.

The Gospel,

Narrative of the Passion; Christ, the King of the Jews, suffering for His people.

The Epistle,

Christ having humbled Himself to become obedient unto death is exalted above every Name.

The Collect,

Christ, our Example of exaltation through humble service.

Monday before Easter.

Collect :

The same as for Sunday before Easter.

The event of the day :

CHRIST PURIFIES THE TEMPLE.

Teaching of the day :

"MY HOUSE IS THE HOUSE OF PRAYER."

THE GOSPEL,

THE NARRATIVE OF THE PASSION :

The agony in the Garden.

THE EPISTLE,

Israel purified through affliction.

THE COLLECT,

The same as for Sunday before Easter.

Tuesday before Easter.

Collect:

The same as for Sunday before Easter.

The event of the day:

Jesus Christ offers the last opportunity under the Old Covenant, and, on its rejection, passes judgment upon the Jewish nation.

Teaching of the day:

"JUDGMENT MUST BEGIN AT THE HOUSE OF GOD."

THE GOSPEL,

THE NARRATIVE OF THE PASSION:

The trial of Jesus before Pilate.

THE EPISTLE,

The judgment of the Lord God upon His adversaries.

THE COLLECT,

The same as for Sunday before Easter.

Wednesday before Easter.

Collect:

The same as for Sunday before Easter.

The event of the day:

Christ withdraws from Jerusalem, His Father's Temple and the people of the Old Covenant, and sojourns at Bethany with His disciples.

Teaching of the day:

THE NEW COVENANT IN HIS BLOOD FORESHADOWED.

THE GOSPEL,

THE NARRATIVE OF THE PASSION:

Christ appoints to us a kingdom.

THE EPISTLE,

The New Covenant sealed in the Blood of Christ.

THE COLLECT,

The same as for Sunday before Easter.

Thursday before Easter.

Collect:

The same as for Sunday before Easter.

The event of the day:

INSTITUTION OF THE HOLY COMMUNION.

Teaching of the day:

COMMUNION OF THE BODY AND BLOOD OF CHRIST.

"For as oft as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come."

THE GOSPEL,

THE NARRATIVE OF THE PASSION.

Pilate declares Him innocent.

THE EPISTLE,

Institution of the Lord's Supper.

THE COLLECT,

The same as for Sunday before Easter.

Good Friday.

Collect:

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. *Amen.*

The event of the day:

The Crucifixion.

Teaching of the day:

The Atonement:

Christ, the true High Priest, offered Himself as the Lamb of God to take away the sins of the world.

Article of the Creed:

"Suffered under Pontius Pilate, Was crucified, dead, and buried."

The Gospel,

Jesus Christ is crucified.

The Epistle,

The fulfilment of type in the offering of the true Sacrifice for the sins of the world by the one true High Priest.

The Collect,

The redemption of all mankind through the death of Jesus Christ.

Easter-Even.

Teaching of the day:

THE INTERMEDIATE STATE;

that is, the state or condition of the soul after death.

Article of the Creed:

"He descended into hell."

The word "hell," as used in the Creed, means "the place of departed spirits," and not the place or condition of final punishment.

Explanation:

At death the soul is separated from the body, and the body decays in the grave. The soul goes to the place of departed spirits. This is the intermediate state or condition of the soul between this life and the life to come. At the general resurrection the body and soul will be united again, and then will be the Judgment.

Easter-Even.

Collect:

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. *Amen.*

The event of the day:

Christ's Body rests in the grave

and His Soul in Paradise.

Teaching of the day:

The Intermediate State.

The Gospel,

The burial of Christ's Body in the tomb.

The Epistle,

His Spirit awaiting in Paradise.

The Collect,

Through the grave and gate of death to His joyful Resurrection.

Easter Season.

Teaching:

As Christ rose from the dead, we also shall rise. The spiritual life that shall be is begun in the life that now is.

Articles of the Creed:

"The third day He rose again from the dead."

"I believe the resurrection of the dead."

In the Easter Season are six Sundays:

Easter-Day: The Resurrection.

(*a*) *Monday in Easter Week:* Proofs of the Resurrection.

(*b*) *Tuesday in Easter Week:* Proofs of the Resurrection.

First Sunday: Justification by Faith.

Second Sunday: Christ our Example in holiness.

Third Sunday: Righteousness of life a witness to the truth.

Fourth Sunday: We must love God's commandments and desire His promises.

Fifth Sunday: Pure religion is defined.

This Sunday corresponds with the Fourth Sunday in Advent and the Sixth after the Epiphany.

Easter-Day.

Collect:

Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Lesson for the week:

The Resurrection: Christ rose from the dead, and if we would rise with Him we must die unto sin and live unto God.

The Gospel,

The Resurrection of Christ.

The Epistle,

The principle of immortal life is planted in the present life; and the Resurrection of Christ is the assurance of our Resurrection.

The Collect,

The Resurrection of Christ is the proof of our deliverance from the power of death.

Monday in Easter-Week.

Collect:

The same as for Easter-Day.

The Lesson for the day:

Proofs of the Resurrection.

The Gospel,

Christ reveals Himself to His Disciples after His Resurrection in the Breaking of Bread.

The Epistle,

The Apostles testify, as Witnesses, to the Resurrection of Christ.

The Collect,

The same as for Easter-Day.

Tuesday in Easter-Week.

Collect:

The same as for Easter-Day.

The Lesson for the day:

Proofs of the Resurrection.

The Gospel,

Christ shows Himself to His disciples and claims the testimony of the Old Testament Scriptures for all that He was and all that He did.

The Epistle,

Christ's Resurrection the fulfilment of Prophecy.

The Collect,

The same as for Easter-Day.

Note: The Lessons for the Sundays following Easter-Day and culminating in the Ascension deal with mankind, and set forth the results that should appear in our lives because of the Resurrection of Christ and our faith in the Risen Lord.

There is a looking forward throughout the Sundays after Easter to the Ascension Day.

The First Sunday after Easter

Collect:

ALMIGHTY FATHER, who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son, Jesus Christ our Lord. *Amen.*

The Lesson for the week:

JUSTIFICATION BY FAITH: WE ARE JUSTIFIED, THAT IS, MADE RIGHTEOUS, BY FAITH IN JESUS CHRIST.

THE GOSPEL,

Peace through the remission of sins.

THE EPISTLE,

Victory over the world through faith.

THE COLLECT.

The effect of our justification as shown forth in the present life.

The Second Sunday after Easter.

Collect:

ALMIGHTY GOD, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord.

Amen.

The Lesson for the week:

CHRIST IS OUR EXAMPLE IN HOLINESS.

THE GOSPEL,

Christ the Good Shepherd.

THE EPISTLE,

Christ our example in enduring suffering.

THE COLLECT,

Conforming our lives to the example of Christ through His grace.

The Third Sunday after Easter.

Collect:

Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Lesson for the week:

Righteousness of life a witness to the truth: the truth is testified to by our faith manifesting itself in a godly life.

The Gospel,

Declaration of the fact of His return to the world.

The Epistle,

Faith manifested in our life bearing witness to the truth.

The Collect,

The duty of those admitted into Christ's religion to manifest this fact by living in accordance with the same; God showing to them that are in error the light of His truth to the intent that they may return into the way of righteousness.

The Fourth Sunday after Easter.

Collect:

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord.

Amen.

The Lesson for the week:

We must love God's commandments and desire His promises: we must lift our minds to heavenly things.

The Gospel,

The Comforter promised from above to reprove the world, and to guide the Church into all truth.

The Epistle,

To receive with meekness the engrafted Word, which is sent to us from above.

The Collect,

To love the thing which God commands and desire that which He promises, that our hearts may be fixed in Heaven.

The Fifth Sunday after Easter.

Collect:

O Lord, from whom all good things do come; Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Lesson for the week:

Pure Religion is defined to think and to do those things which are good.

The Gospel,

We are bidden to pray in His Name.

The Epistle,

The test of life is in *action:* Be ye *doers* and not hearers only.

The Collect,

Inspiration of thought and guidance to action are from above.

Note: This Sunday, corresponding to the Fourth Sunday in Advent and the Sixth after Epiphany, emphasizes human effort co operating with the Divine will.

Ascension Season.

Teaching :

Christ has ascended into Heaven and now sits on the right hand of God, where He presents His glorified Body before the Father, and intercedes for us that we may also ascend and dwell with Him.

Articles of the Creed :

"He ascended into Heaven and sitteth on the right hand of God the Father Almighty."

"The life everlasting."

Ascension Day :

Teaching :

As Christ ascended into Heaven, we may hope to ascend thither also.

Sunday after Ascension :

Teaching :

The coming of the Holy Spirit is promised.

The Ascension Day.

Collect:

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson for the day:

COMPLETION OF HIS REDEMPTIVE WORK; HIS ASCENSION AND INTERCESSION WITH THE FATHER.

THE GOSPEL,

Commission to the Church to preach the Gospel, and the promise of His presence.

THE EPISTLE,

Instruction of the great Forty Days: His Ascension and the promise of His return.

THE COLLECT,

Faith uniting our life to the risen life of Christ.

Sunday after Ascension Day.

Collect:

O God, the King of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson for the week:

Waiting for the fulfilment of the Promise.

The Gospel,

When the Comforter is come, He will testify of Me.

The Epistle,

As every man hath received the gift, even so minister the same.

The Collect,

Looking forward to the work of the Holy Ghost in the Kingdom of God now in this world.

Whitsun Season.

Teaching:

The dispensation of the Holy Ghost, and His two-fold work in the Church:

(1) To guide us into all truth.
(2) To sanctify all the people of God.

Articles of the Creed:

"I believe in the Holy Ghost: The Holy Catholic Church: The Communion of Saints."

(1) *Whitsunday.*

Teaching:

The descent of the Holy Ghost, and the establishment of the Church.

(2) *Monday in Whitsun-week.*

(3) *Tuesday in Whitsun-week.*

Whitsunday.

Collect:

O God, who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in Thy holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. *Amen.*

The Lesson for the week:

The Work of the Holy Spirit:
Illuminating our minds; sanctifying our wills, and purifying our hearts.

The Gospel,
The farewell words of our Lord:
"Love one another"

The Epistle,
The descent of the Holy Spirit.

The Collect,
A right judgment and a holy comfort by the guidance of the Holy Spirit in our hearts.

Monday in Whitsun-Week.

Collect:

The same as for Whitsunday.

The Lesson for the day:

ILLUMINATION OF THE MIND UNTO KNOWLEDGE.

THE GOSPEL,

Christ brought light into the world that our deeds might be manifest.

THE EPISTLE,

The Holy Spirit bearing witness through the gift of tongues.

THE COLLECT,

The same as for Whitsunday.

Tuesday in Whitsun-Week.

Collect:

The same as for Whitsunday.

The Lesson for the day:

SANCTIFICATION OF THE HEART AND WILL UNTO LIFE.

THE GOSPEL,
The Parable of the Good Shepherd.

THE EPISTLE,
The gift of the Holy Ghost by the Laying-on of hands upon those who have been baptized.

THE COLLECT,
The same as for Whitsunday.

Note.—The Church Year from Advent to Trinity has taught us what we should believe, as contained in the Creed. The Trinity Season will teach us how that belief should lead us to live, as contained in the Ten Commandments.

Trinity Season.

Teaching of the Season:

The daily life of the Christian.

"If ye love Me, keep My Commandments."

Trinity Sunday:

Teaching of the day:

Trinity in Unity.

Three persons in one God.

First Sunday: Love to God and good will to man.

Second Sunday: Fear and love God, and respect not the person of man.

Third Sunday: Trust in God as the Saviour of mankind.

Fourth Sunday: Trust in God as our Protector.

Fifth Sunday: Trust to God's care and oversight the well-being of the Church.

Sixth Sunday: *Sincerity* in the service of God.

Seventh Sunday: True religion is the growth in the heart of the seed planted and nourished by the Holy Spirit.

Eighth Sunday : The fruit of the Spirit manifested in our daily lives.

Ninth Sunday : The inner life of the soul.

Tenth Sunday : Prayer : Ask and ye shall receive.

Eleventh Sunday : Prayer for guidance by the grace of God.

Twelfth Sunday : Prayer : God the source of all good.

Thirteenth Sunday : The service of God.

Fourteenth Sunday : Faith, hope, and charity.

Fifteenth Sunday : The Church : God's kingdom among men.

Sixteenth Sunday : The Church : God's kingdom among men.

Seventeenth Sunday : Good works : Be ye doers of the Word, not hearers only.

Eighteenth Sunday : Resisting temptation : Sin is not in the temptation ; but in yielding to the tempter.

Nineteenth Sunday : The new life of holiness.

Twentieth Sunday : Temperance, soberness and chastity.

Twenty-first Sunday : The armour of God.

Twenty-second Sunday : The brotherhood of man.

Twenty-third Sunday : Devotion.

Twenty-fourth Sunday: Remission of sins

The Sunday next before Advent :

Gather up the Fragments.

This last Sunday corresponds with the Fourth Sunday in Advent, the Sixth after Epiphany, and the Fifth Sunday after Easter.

Trinity Sunday.

Teaching:

The doctrine of the Trinity.

"Who art one God, one Lord; not only one Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

"By the confession of a true Faith to acknowledge the Trinity, and in the power of the Divine Majesty to worship the Unity."

Articles of the Creed:

"I believe in God the Father Almighty; . . . and in Jesus Christ His only Son our Lord; . . . I believe in the Holy Ghost."

Trinity Sunday

Collect:

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

The Lesson for the week:

Trinity in Unity,
Three Persons in One God.

The Gospel,
Manifestation of the Three Divine Persons:
God the Father as King and Creator;
God the Son as Redeemer;
God the Holy Ghost
as Giver of life and Sanctifier.

The Epistle,
The vision of the worship in the heavens.

The Collect,
By the confession of a true faith to acknowledge the glory of the Eternal Trinity; and in the power of the Divine Majesty to worship the Unity.

The Catechism,
The Creed and Questions thereon.

The First Sunday after Trinity.

Collect:

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Love to God and good will to Man.

The Gospel,

I am my brother's keeper.

The Epistle,

God is love. He who loveth God, love his brother also.

The Collect,

To please God through keeping His commandments.

The Catechism,

The Ten Commandments and our duty toward God and toward our neighbor.

The Second Sunday after Trinity.

Collect:

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Love and fear God, and respect not the person of man.

The Gospel,

The Great Supper, to which all are invited, and from the enjoyment of which we must exclude ourselves if we are to be excluded.

The Epistle,

True love for our fellow-man gives us confidence that we are guided by the Spirit of God.

The Collect,

God is our Help, and leaning upon Him we should fear and love His holy Name.

The Catechism,

Our duty toward God and toward our neighbor.

The Third Sunday after Trinity.

Collect:

O Lord, we beseech Thee mercifully to hear us; And grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Trust in God as the Saviour of mankind.

The Gospel,

The lost sheep and the lost piece of money, typifying God's care for us.

The Epistle,

Casting all your care upon Him, for He careth for you.

The Collect,

Dependence upon God.

The Catechism,

The Creed, the Lord's Prayer, and the Desire.

The Fourth Sunday after Trinity.

Collect:

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord.

Amen.

The Lesson for the week:

Trust in God as our Protector.

The Gospel,
God dealeth justly with man.

The Epistle,
All things work together under God for our good.

The Collect,
God is our Ruler in things temporal and things eternal.

The Catechism,
The Creed.

The Fifth Sunday after Trinity.

Collect:

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

TRUST TO GOD'S CARE AND OVERSIGHT THE WELL-BEING OF THE CHURCH.

THE GOSPEL,

The miraculous draught of the fishes, by which we are taught Christ's oversight of the Church and blessing on the work of the Ministry.

THE EPISTLE,

The eyes of the Lord are over the righteous.

THE COLLECT,

The world related to the Church, and God the Governor of both.

THE CATECHISM,

The Creed.

The Sixth Sunday after Trinity.

Collect:

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:
Sincerity in the service of God.

The Gospel,
The hidden motive, not outward action, is the test of true service to God.

The Epistle,
We must die to sin if we would live unto God.

The Collect,
Love gives all, and in giving receives all.

The Catechism,
The first four Commandments, and our duty toward God

The Seventh Sunday after Trinity.

Collect:

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

True religion is the growth in the heart of the seed planted and nourished by the Holy Spirit.

The Gospel,
Christ feeds the multitude; the needs of the body arising in the service of God are provided for.

The Epistle,
The gift of God to those who serve Him is eternal life.

The Collect,
True religion is planted in our hearts, not contracted by association with others.

The Catechism,
Our duty toward God.

The Eighth Sunday after Trinity.

Collect:

O God, whose never-failing providence ordereth all things, both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

The fruit of the Spirit manifested in our daily lives.

The Gospel,

By their fruits ye shall know them.

The Epistle,

As many as are led by the Spirit of God, they are the sons of God.

The Collect,

Prayer for protection against hurtful things.

The Catechism,

The Lord's Prayer and the Desire.

The Ninth Sunday after Trinity.

Collect:

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord.
Amen.

The Lesson for the week:

THE INNER LIFE OF THE SOUL.

THE GOSPEL,

The parable of the Unjust Steward: Opportunities for providing against the evil day, when misused, hasten on the day of unprovided need.

THE EPISTLE,

With the temptation is the way of escape.

THE COLLECT,

Right living under Divine guidance.

THE CATECHISM,

The Sacraments.

The Tenth Sunday after Trinity.

Collect:

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee: through Jesus Christ our Lord.

Amen.

The Lesson for the week:

Prayer: Ask, and ye shall receive.

The Gospel,

My House is the House of Prayer.

The Epistle,

The diversity of gifts from the One Spirit of God.

The Collect,

We should pray for such things as please God. "Thy will be done."

The Catechism,

The Lord's Prayer and the Desire.

The Eleventh Sunday after Trinity.

Collect:

O God, who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Prayer: For guidance by the grace of God.

The Gospel,

Parable of the Pharisee and Publican: Humility always accompanies true prayer.

The Epistle,

The grace of God raises St. Paul from the least to the greatest.

The Collect,

Grant unto us Thy grace.

The Catechism,

The Lord's Prayer, the Desire, and the Sacraments.

The Twelfth Sunday after Trinity.

Collect:

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid; and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

The Lesson for the week:

Prayer: God the Source of All Good.

The Gospel,

God doeth all things well, and healeth all who come to Him.

The Epistle,

The glory of the ministration of righteousness.

The Collect,

Forgiveness for wrong-doing and gift of good things.

The Catechism,

The Lord's Prayer and the Desire.

The Thirteenth Sunday after Trinity.

Collect:

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Lesson for the week:

The Service of God.

The Gospel,

The good Samaritan:

The Royal Law: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

The Epistle,

All are under the Law, and all have sinned: All are under the Promise, and through Christ all may be saved.

The Collect,

That we may so serve God in this life as to attain His heavenly promises.

The Catechism,

The Ten Commandments; our duty toward God and our duty toward our neighbor.

The Fourteenth Sunday after Trinity.

Collect:

Almighty and Everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Faith, Hope, and Charity.

The Gospel,

The cleansing of the Samaritan leper: Thy faith hath made thee whole.

The Epistle,

The fruit of the Spirit contrasted with the works of the flesh.

The Collect,

Increase of Faith, Hope, and Charity.

The Catechism,

The Creed; the Ten Commandments and our duty toward our neighbor.

The Fifteenth Sunday after Trinity.

Collect:

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

THE CHURCH: GOD'S KINGDOM AMONG MEN.

THE GOSPEL,

Seek ye first the Kingdom of God and His righteousness.

THE EPISTLE,

We should glory in the cross of Jesus Christ, which is the symbol of our Faith, and the Standard of the Church of God.

THE COLLECT,

That God would keep the Church with His perpetual mercy.

THE CATECHISM,

The Creed and the Ten Commandments.

The Sixteenth Sunday after Trinity.

Collect:

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

The Church: God's Kingdom among men.

The Gospel,

Christ, the Head of the Church, showing compassion upon the widow's son.

The Epistle,

Glory rendered to God in the Church through Jesus Christ.

The Collect,

That God would cleanse and defend the Church.

The Catechism,

The Lord's Prayer, the Creed, the Ten Commandments, and the Sacraments.

The Seventeenth Sunday after Trinity.

Collect:

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

GOOD WORKS: "BE YE DOERS OF THE WORD, NOT HEARERS ONLY."

THE GOSPEL,

Christ curing the dropsy: He went about doing good.

THE EPISTLE,

"Walk worthy of the vocation wherewith ye are called": We are all members of the same household.

THE COLLECT,

Given to all good works.

THE CATECHISM,

Duty toward God and duty toward your neighbor.

The Eighteenth Sunday after Trinity.

Collect:

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Resisting temptation: Sin is not in the temptation, but in yielding to the tempter.

The Gospel,
Christ is tempted by the lawyers and the Pharisees.

The Epistle,
The Christian is enriched by the grace of God.

The Collect,
For grace to withstand temptations.

The Catechism,
The Sacraments.

The Nineteenth Sunday after Trinity.

Collect:

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

The new life of holiness.

The Gospel,

Jesus heals the paralytic, and forgives his sins.

The Epistle,

That we should put off the old man, and put on the new, in righteousness and true holiness.

The Collect,

That the Holy Spirit may in all things direct and rule our hearts.

The Catechism,

The first four questions, and the Sacraments.

The Twentieth Sunday after Trinity.

Collect:

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

Temperance, soberness and chastity.

The Gospel,

The wedding feast, and the guest without a wedding garment.

The Epistle,

Be not drunk with wine, but be filled with the Spirit.

The Collect,

Kept from all things hurtful.

The Catechism,

Duty toward your neighbor, and the Sacraments.

The Twenty-first Sunday after Trinity.

Collect:

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Lesson for the week.

THE ARMOUR OF GOD.

THE GOSPEL,
Healing the nobleman's son: "The shield of faith."

THE EPISTLE,
Put on the whole armour of God.

THE COLLECT,
God's gift of pardon and peace.

THE CATECHISM,
Duty toward God, and the Sacraments.

The Twenty-Second Sunday after Trinity.

Collect:

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

THE BROTHERHOOD OF MAN.

THE GOSPEL,

The inhuman fellow-servant.

THE EPISTLE,

Fellowship in the Gospel shown by doing good.

THE COLLECT,

The Church, God's household.

THE CATECHISM,

Duty toward your neighbor, and the Sacraments.

The Twenty-third Sunday after Trinity.

Collect:

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:
Devotion.

The Gospel,
Render unto God the things that are God's.

The Epistle,
Our conversation is in heaven.

The Collect,
That God would hear the devout prayers of His Church.

The Catechism,
The Creed, the Ten Commandments, and the Sacraments.

The Twenty-fourth Sunday after Trinity.

Collect:

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Lesson for the week:

The remission of sins.

The Gospel,

Christ heals the diseased woman and raises the ruler's daughter: Types of His spiritual work.

The Epistle,

Filled with the gifts of the Spirit.

The Collect,

Delivered from the bands of sin.

The Catechism,

The Sacraments.

The Sunday next before Advent.

Collect:

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

The Lesson for the week:

GATHER UP THE FRAGMENTS.

THE GOSPEL,

The miracle of the loaves, and the gathering up of the fragments.

THE EPISTLE,

The Branch that should gather the children of Israel from all countries.

THE COLLECT,

Stir up our wills.

THE WHOLE CATECHISM.

St. Andrew's Day.

(November 30th.)

Collect:

Almighty God, who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of Daily Living: Influence.

The blessings of the Gospel are free, and the call excludes no condition of life.

The Gospel,

The call of Christ, willingly obeyed, renders the character strong in influence.

"He first findeth his own brother Simon. And he brought him to Jesus."

The Epistle,

The freedom of the Gospel the measure of its value. Man's confession of Christ the one condition of acceptance.

The Collect,

That we may follow Andrew's example in readily obeying God's will.

For St. Stephen's, St John the Evangelist's and the Innocents' Day, see page 55.

St. Thomas the Apostle.

(December 21st.)

Collect:

Almighty and everlasting God, who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's Resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. *Amen.*

The Lesson for the day:

Example of daily living: Faith.

God reveals Himself to an honest doubter: Doubt that is honest is open to conviction; honest doubt, when convinced, becomes strong in advocating the truth it has questioned.

The Gospel,

The evidence Thomas lacked was vouchsafed those who had gathered together in Christ's Name.

"When Jesus appeared, *Thomas was not with them.*" The honesty of his doubt Thomas expressed by his effort to know the truth.

THE EPISTLE,

In Christ all are brought together in one citizenship: He, the Head of all, and we, as members of the household of God, growing together in one Body.

THE COLLECT,

To deny the Resurrection is to deny Christ's divinity. Faith in Jesus Christ means acceptance of all that He is, all that He did, and all that He taught.

The Conversion of St. Paul.

(January 25th.)

Collect:

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which He taught; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of daily living: Conversion.

Conversion means a change.

(1) It may be a change of *mind* and not of the moral character. In this case conversion is always sudden.
(2) It may be change of *moral character* and not of mind. In this case conversion is always gradual.
(3) It may be change of *mind and* of moral character. In this case the *mind* will suddenly change, and the *moral character* (the heart) gradually.

The Gospel,

Promised blessings to those who lose this world's goods in the service of Christ.

The Epistle,

The Lord meets Saul on the way to Damascus, and Saul changes his *mind* respecting the Person of Jesus of Nazareth.

The Collect,

We are not to expect Saul's personal experience to be repeated in our lives, but we are to be benefited through him by following the *doctrine* he taught.

The Presentation of Christ in the Temple.

(February 2d.)

Collect:

Almighty and everliving God, we humbly beseech Thy Majesty, that, as Thy only begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of daily living: To parents.

The consecration of childhood to the service of God in a pure and holy life is the first and the highest expression of parental affection.

The Gospel,

The presentation of the Infant Jesus in the temple in obedience to the law.

The Epistle,

The Lord comes to the temple of the human body like a refiner's fire and like fuller's soap to purge it from all evil.

Every child is destined for a sacred calling and every child is summoned to the highest life.

Neglected childhood prefaces a low standard in mature life.

The Collect,

Following the example of the Virgin Mother, we should present our hearts pure and clean in the temple, and in early life consecrate them to the service of the living God.

St. Matthias's Day.

(February 24th.)

Collect:

O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

The official character of the ministry.

Method of appointment and consecration. The Apostolic Ministry to be maintained for all time.

The Gospel,

The personal character and work of the Ministry.

The Epistle,

The Ministry must faithfully transmit the Revelation of the Father as made known by the Son of God.

The Collect,

That the Church, being free from false teachers, may be guided by faithful pastors.

The Annunciation of the Blessed Virgin Mary.

(March 25th.)

Collect:

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our Lord. *Amen.*

The Lesson for the day:

The divine nature and human work of Jesus Christ the ground of our faith in Him.

The birth of Jesus Christ was the fulfilment of the promise made in the Garden of Eden, and, repeated through the Prophets, is the hope of Israel.

The Gospel,

The announcement is made to Mary that she is the accepted instrument in

God's hands, and that of her shall be born the Saviour of the world.

THE EPISTLE,

The Virgin birth of our Lord is foretold by the Prophet Isaiah.

THE COLLECT,

An angel announces the birth of the Son of God: By His own Life He proves His Sonship.

St. Mark's Day.

(April 25th.)

Collect:

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist St. Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of Daily Living: Stability.

"Let every man be fully persuaded in his own mind."

The Gospel,

We are united with Christ as the branches are with the vine. The Life is in the Vine, separated from which the branch must die.

"Without Me ye can do nothing."

The Epistle,

The gifts of God are bestowed upon us in order that we may be more firmly united to Christ our Head.

The Collect,

That the Church, instructed in the Word of God, should maintain the truth without wavering.

St. Philip's and St. James's Day.
(May 1st.)

Collect:

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, St. Philip and St. James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord.

Amen.

The Lesson for the day:

Example of Daily Living: To the Flock.

The holy lives of others are set as examples for us, that we should profit by their experience, and not worship their person.

The Gospel,

Christ set Himself before us as the True Example and the Way whereby we are to come to the Father.

The Epistle,

Trials endured prove us to be followers of Christ.

The Collect,

That accepting the truth we may walk steadfastly in the Way that leadeth to eternal life, following Him who is the Way, the Truth, and the Life.

St. Barnabas the Apostle.

(June 11th.)

Collect:

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of Daily Living: Responsibility.

Our responsibility that the spiritual gifts, which by God's grace are grafted inwardly in our hearts, may bring forth in us the fruit of good living.

The Gospel,

God has chosen us and ordained us that we should bear much fruit.

The Epistle,

Barnabas, being full of the Holy Ghost and of faith, brought forth much fruit and was entrusted with an important mission.

The Collect,

That we may have spiritual gifts, and the grace to use them to God's honour.

St. John the Baptist's Day.

(June 24th.)

Collect:

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of ministerial life: Never compromise a principle.

The Gospel,

The birth of John the Baptist is recorded as the fulfilment of prophecy.

The Epistle,

John, the forerunner of Christ, charged to make ready His way.

The Collect,

That we may first repent of our own wrongdoings, and then boldly rebuke sin wherever it appears.

St. Peter's Day.

(June 29th.)

Collect:

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle St. Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

The Pastoral work of the ministry.

The Church of God was organized that the people might be fed with the pure Word of God.

The Gospel,

Peter's declaration that Christ is the Son of God, and the Lord's statement that His Church is built on this fact.

The Epistle,

The imprisonment of Peter by the hand of

man, and his release by the angel
of God.

THE COLLECT,

As the Apostle was commissioned to "feed the flock," so the Ministry may be faithful to the same charge, and the people obediently follow the teaching of God's holy Word.

St. James the Apostle.

(July 25th.)

Collect:

Grant, O merciful God, that, as Thine holy Apostle St. James, leaving his father and all that he had, without delay was obedient to the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

Example of Daily Living: Suffering for Christ's sake.

The Gospel,

The request of the mother of James and John. He who would rank high in the Church Triumphant must be ready to suffer much in the Church Militant.

The Epistle,

The death of James.

The Collect,

That we may be willing to forsake all for Christ's sake.

The Transfiguration of Christ.

(August 6th.)

Collect:

O God, who on the mount didst reveal to chosen witnesses Thine only Begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Lesson for the day:

The Great Epiphany.

Nature and the supernatural meet in Jesus Christ. Sin alone has destroyed communication as well as union between God and man.

The Gospel,

Jesus Christ on the mount, with Moses and Elias, is transfigured, and God again speaks with man.

THE EPISTLE,

Peter recalls the Transfiguration and teaches therefrom the nearness of this world to the next.

THE COLLECT,

That when we shall depart this life, we may be permitted to behold the King in His beauty.

Note.—The Transfiguration should be studied in connection with the EPIPHANY SEASON. It is the most sublime of the manifestations of Christ to the world.

St. Bartholomew the Apostle.

(August 24th.)

Collect:

O Almighty and everlasting God, who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord.

Amen.

The Lesson for the day:

The Church at work: Service.

The Church is most powerful when she is most pure and most humble.

The Gospel,

Aspiration to the highest reward hereafter should lead to acceptance of the humblest service here.

The Epistle,

The Apostles are endowed with great healing power.

The Collect,

That the Church may love the Word the Apostle preached, and truly receive the same.

St. Matthew the Apostle.

Collect:

(September 21st.)

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

The Lesson for the day:

Example of Daily Living: Choice between God and Mammon.

The Gospel,

God respects neither the person of man, nor his occupation, but makes choice of His instruments from the humblest as well as the highest walks of life.

St. Matthew was called from a lucrative business to become an Apostle of Christ.

The Epistle,

The god of this world blinds our eyes, so that we should not see the light of the Gospel.

The Collect,

That we may forsake all covetous desires and inordinate love of riches to follow Christ.

St. Michael and All Angels.

(September 29th.)

Collect:

O EVERLASTING GOD, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as Thy Holy Angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

THE MINISTRY OF ANGELS.

THE GOSPEL,

The humility and helplessness of the child-like nature is accounted the greatest.

THE EPISTLE,

Pride and the vaunting spirit occasioned war in heaven and lost the inheritance to the highest Angels.

THE COLLECT,

That God may appoint His Angels to guard and defend us on earth.

St. Luke the Evangelist.

(October 18th.)

Collect :

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul ; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. *Amen.*

The Lesson for the day :

Example of ministerial life: Faithfulness.

The Gospel,

Appointment of the Seventy: Fitness for the sacred calling, and the character of the work.

The Epistle,

Endurance as a good soldier of Jesus Christ, looking forward to a victor's crown when the fight is over.

The Collect,

Luke, the physician of the body, called to minister wholesome doctrine for the soul.

St. Simon and St. Jude, Apostles.

(October 28th.)

Collect:

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto Thee; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

The unity and continuity of the Church secured by the regular order of the ministry.

The Gospel,

Christ's charge to His Apostles that they should love one another, keeping the unity of the Spirit in the bond of peace.

The Epistle,

That we should contend earnestly for the Faith once delivered to the saints.

The Collect,

That being joined together in the unity of the Spirit, we may be made an holy temple, acceptable to God.

All Saints' Day.

(November 1st.)

Collect:

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

The Lesson for the day:

The unity of the Church unbroken by death: "One Lord, one Faith, one Baptism, one God and Father of us all."

The Gospel,

The Beatitudes: The blessings of the Gospel a future continuance because a present reality.

The Epistle,

The redeemed are without number.

The Collect,

We should take the Saints of God for our examples of godly living, looking forward to sharing their joys hereafter.

EXAMINATION ON THE FOURTH GRADE.

Given in Trinity Sunday-school, Galveston, February 24th, March 4th and 8th, 1900.

Part I.

1. (*a*) Name the Seasons and Days of the Church Year.
   (*b*) Give the teaching of each Season, and the Article of the Creed expressing that teaching.
2. (*a*) What is the Lesson for the Second Sunday in Advent?
   The Gospel for the day is written in St. Luke xxi. 25–34.
   The Epistle for the day is written in Romans xv. 4–14.
   } Refer to your Bible.
   Show how the Lesson for the day is taught.
   (*b*) In the Gospel: (*c*) In the Epistle:

(*d*) In the Collect.

3. What is the Lesson:
   (*a*) For Christmas Day?
   (*b*) For the Sunday after Christmas?
   (*c*) In what respect does the one Day supplement the teaching of the other?

4. (*a*) What bearing has the Lesson for the Second Sunday after the Epiphany on the daily life of a follower of Christ?
   (*b*) To this teaching apply the two texts:
   "Ye are the light of the world."
   "Ye are the salt of the earth."

5. (*a*) What is the significance of the three Sundays immediately preceding the Lenten Season?
   (*b*) Name these Sundays: (*c*) Give the teaching of each: (*d*) Show the bearing of each on the Lenten Season.

6. (*a*) With the teaching of these three Sundays before you, what would you say is the purpose of the Lenten Season?

(*b*) What effect should a proper observance of Lent have upon us?

(*c*) With this end in view, how should we regard the increased services of the Church?

7. How long is the Lenten Season?

8. Give the Lesson for every week in the Lenten Season.

9. What three important days come in the last week of Lent?

10. Give the teaching of each.

11. (*a*) Give the Lesson for the Fifth Sunday after Easter.

The Gospel is written in St. John xvi. 23 to end.
The Epistle is written in St. James i. 22 to end.
} Refer to your Bible.

Show how the Lesson for the day is taught

(*b*) In the Gospel: (*c*) In the Epistle.

12. Given the beginning of Collects, Complete them:

(*a*) Second Sunday in Advent, "Blessed Lord, who hast caused"

. . .

(*b*) Fourth Sunday in Advent, "O Lord, raise up, we pray Thee, Thy power" . . .

(*c*) Third Sunday after Epiphany, "Almighty and everlasting God, mercifully look upon our infirmities" . . .

(*d*) Sixth Sunday after Epiphany, "O God, whose Blessed Son was manifested" . . .

(*e*) Ash-Wednesday, "Almighty and everlasting God who hatest" . . .

(*f*) Good Friday, "Almighty God, we beseech Thee graciously to behold" . . .

(*g*) Easter Day, "Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome" . . .

(*h*) Third Sunday after Easter, "Almighty God, who showest to them that are in error" . . .

(*i*) The Ascension-Day, "Grant, we beseech Thee, Almighty God, that like as we do believe" . . .

(*j*) Whitsunday, "O God, who as at this time didst teach the hearts"

. . .

Part II.

13. Beginning with the Fifteenth Sunday after Trinity, trace briefly the connection between the teaching of each Sunday following through the last of the Season.

14. (*b*) What is the Lesson for the week beginning with the First Sunday after Trinity?

The Gospel is written in St. Luke xvi. 19 to end.
The Epistle is written in I. St. John iv. 7 to end.
} Refer to your Bible.

Show how the Lesson for the week is taught,

(*c*) In the Gospel: (*d*) In the Epistle: (*e*) In the Collect.

(*f*) What portion or portions of the Catechism bears or bear on this Lesson?

15. The Collect for the Second Sunday after Trinity begins, "O Lord,

who never failest" . . . Complete the Collect.

16. The Collect for the Fourth Sunday after Trinity begins, "O God, the protector of all that trust in Thee, without" . . .

(*a*) Complete the Collect: (*b*) What is the Lesson for the week?

(*c*) What portion or portions of the Catechism bears or bear on this Lesson?

17. The Collect for the Eighth Sunday after Trinity begins, "O God, whose never-failing providence ordereth all things" . . .

(*a*) Complete the Collect.

The Gospel is written in St. Matt. vii. 15–22.
The Epistle is written in Romans viii. 12–18.
} Refer to your Bible.

Answer as in the First Question, substituting Eighth Sunday for the First, and letter the answer as in the First Question: "(*b*)," "(*c*)," "(*d*)," "(*e*)," "(*f*)."

18. The Collect for the Tenth Sunday after Trinity begins, "Let Thy merciful ears, O Lord, be opened" . . .

(*a*) Complete the Collect. (*b*) What is the Lesson for the week?

(*c*) What portion or portions of the Catechism bears or bear on this Lesson?

19. What is the Lesson for the week beginning with the Fourteenth Sunday after Trinity, and tell what portion of the Catechism bears on this Lesson?

20. The Collect for the Seventeenth Sunday after Trinity begins, "Lord, we pray Thee that Thy grace may always" . . .

(*a*) Complete the Collect.

The Gospel is written in St. Luke xiv. 1–12.
The Epistle is written in Ephes. iv. 1–7.
} Refer to your Bible.

Answer as in the First Question, substituting the Seventeenth Sun-

day for the First and letter the Answer as in the First Question.

21. (*a*) What is the Lesson for the Twenty-second Sunday after Trinity?

The Gospel is written in St. Matt. xviii. 21 to end.
The Epistle is written in Phil. i. 3–12.
} Refer to your Bible.

(*b*) Show how the Lesson for the week is taught in each.

22. The Collect for the Twenty-third Sunday after Trinity begins, "O God, our refuge and strength, who art the author" . . .

(*a*) Complete the Collect. (*b*) What is the Lesson for the week?

The Gospel is written in St. Matt. xxii. 15–23.
The Epistle is written in Phil. iii. 17 to end.
} Refer to your Bible.

(*c*) Show how the Lesson for the week is taught in each.

23. (*a*) Write out the Collect for the Sunday next before Advent.

The Gospel is written in St. John vi. 5–15.
The portion of Scripture appointed for the Epistle is written in Jer. xxiii. 5–9.

Refer to your Bible.

Answer as in the First Question, substituting the Sunday here referred to, and using letters as in First Question: "(*a*)," "(*b*)," "(*c*)," "(*d*)," "(*e*)," "(*f*)."

(*g*) What bearing has the Lesson for this Sunday on the whole Trinity Season?

(*h*) To what other days in the Church Year does this Sunday correspond, and why?

24. What is the difference between a "Saint's Day" and a "Holy Day"?

25. For what purpose has the Church appointed the Saints' Days, and how may we be benefited by observing them?

26. What does the word "Saint," as used in the Scriptures, mean?

27. Name some of the Saints of the Bible who would not be accounted Saints by the world.

28. Name the Saints who are mentioned in the Prayer Book as examples to us in daily living, and state the virtues illustrated in the life of each.

Note.—These questions are published merely as suggestions to teachers, and as indications of the character of work accomplished by the study of the Trinity Course of Church Instruction.

Divisions of the Service.

(*See page 42*).

NOTE.—The "Divisions of the Services" given below should NOT be *mechanically* committed to memory. Let the services be studied with the Prayer Book in the hands of the pupil. For the sake of uniformity of answer when the whole school is catechised, we advise that the words used in the Divisions be committed by the pupil.

MORNING PRAYER.

1. The Sentences. 2. Exhortation. 3. General Confession. 4. Declaration of Absolution. 5. Lord's Prayer. 6. Versicles. 7. Venite. 8. Psalter. 9. First Lesson. 10. Te Deum or Benedicite. 11. Second Lesson. 12. Canticle (Benedictus or Jubilate). 13. Creed. 14. Prayers.

THE EVENING PRAYER DIFFERS FROM THE MORNING PRAYER.

1. The Venite is omitted. 2. Chants are different. 3. Versicles are different. 4. Instead of the Collect for Grace is Collect for Aid against Peril. 5. After Collect for Aid, an Anthem may be sung. 6. At this point the service may be closed (The Short Service). 7. Prayer for the President different.

THE LITANY.

1. Invocations. 2. Deprecations. 3. Intercessions. 4. Supplications.

THE PENITENTIAL OFFICE.

1. The Fifty-first Psalm (said by all). 2. The Lord's Prayer. 3. Versicles. 4. Prayers from the old Ash Wednesday service. 5. The Blessing.

THE COMMUNION OFFICE.

1. The Lord's Prayer. 2. Collect for Purity. 3. Ten Commandments. 4. Summary of the Law. 5. Collect for Guidance. 6. Collect, Epistle and Gospel for the day. 7. Nicene Creed. 8. Notices. 9. Sermon. 10.

Offertory. 11. Presentation of the Alms and the Placing of the Elements on the Holy Table. 12. Prayer for the Church Militant. 13. Exhortation. 14. Invitation. 15. General Confession. 16. Declaration of Absolution. 17. Comfortable Words. 18. Proper Preface. 19. Trisagion. 20. Prayer of Humble Access. 21. Prayer of Consecration. 22. Hymn. 23. Administration of the Elements. 24. Lord's Prayer. 25. Prayer of Thanksgiving. 26. Gloria in Excelsis. 27. Benediction.

PUBLIC BAPTISM OF INFANTS.

1. The Question and Answer. 2. Exhortation to the Congregation. 3. Prayer for the Child to be Baptized. 4. Gospel. 5. Explanation of the Gospel. 6. Prayer to be said by the Whole Congregation. 7. Exhortation to the Sponsors. 8. Vow and Promises. 9. Special Prayers for the Child. 10. Prayer of Consecration of the Water. 11. Administration of the Sacrament. 12. Receiving the Child into the Church. 13. Invitation to Thanksgiving. 14. Lord's Prayer. 15. Prayer of Thanksgiving. 16. Instruction to the Sponsors.

PRIVATE BAPTISM.

1. Administration of the Sacrament. 2. Prayer of Thanksgiving.

THE SERVICE FOR RECEIVING INTO CHURCH AFTER PRIVATE BAPTISM.

THE ADMINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

This Service differs from the Baptism of Infants:

1. In the Scripture chosen. 2. In the Prayers (suitable to grown people). 3. The person to be Baptized answers for himself and has Witnesses instead of Sponsors. 4. Closing addresses are to the Witnesses and to the person Baptized.

THE BAPTISMAL SERVICE WHEN THERE IS DOUBT AS TO WHETHER OR NOT THE PERSON HAS ALREADY BEEN BAPTIZED.

The service is the same as for Adult Baptism, save that in the administration of the Sacrament these words are used: "If thou be not already Baptized, I Baptize thee."

THE CATECHISM.—GENERAL DIVISIONS.

1. Relationship: To the Creed. 2. Our Faith: The Creed. 3. Our Duty: The Ten Commandments. 4. Our Prayer: The Lord's Prayer. 5. Our Helps: The Sacraments.

THE CONFIRMATION SERVICE.

1. The Address to the Congregation. 2. Presentation of the Candidate. 3. Gospel. 4. Question asked by the Bishop and Answered by each Candidate. 5. Versicles. 6. Prayer for the Gift of the Spirit. 7. Administration of the Rite. 8. The Lord's Prayer and the Collects. 9. The Blessing.

THE MARRIAGE SERVICE.

1. Address to the Congregation. 2. Charge to the Couple. 3. Vows Plighted to the Church. 4. Parents' Permission Given. 5. Vows Plighted to Each Other. 6. Giving and the Receiving the Ring. 7. Lord's Prayer. 8. Prayer for Blessing. 9. Announcement that God Hath Joined Together these two as Man and Wife. 10. The Blessing.

THE ORDER FOR THE VISITATION OF THE SICK.

1. Opening Versicles and Prayers. 2. Exhortation regarding the meaning of sickness and its spiritual benefit. 3. Exhortation to Self-examination. 4. Creed repeated by the Clergyman in the form of a question, and assented to by the sick person. 5. Prayers. 6. Blessing.

THE COMMUNION OF THE SICK.

1. This service begins with a special Collect, Epistle and Gospel. 2. The service proceeds with the words: "Ye who truly, etc."

THE ORDER FOR THE BURIAL OF THE DEAD.

In the Church.

1. The Opening Sentences. 2. Selection of Psalms (said or sung as the Psalter). 3. The Lesson. 4. Hymn or Anthem and the Creed, at the discretion of the Minister.

At the Grave.

5. The Committal. 6. Closing Prayers.

At the Burial of the Dead at Sea.

The service is the same as on the land, save the Committal sentence.

THE CHURCHING OF WOMEN.

1. The Exhortation to Thanksgiving. 2. Hymn to be said by the Minister and the woman. 3. Lord's Prayer. 4. Versicles. 5. Prayer of Thanksgiving. 6. Offering to be made by the woman.

FORMS OF PRAYER TO BE USED AT SEA.

1. The usual form for Morning Prayer is said, together with Special Prayers in storm and danger. 2. Special Thanksgiving for deliverance from the same.

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

1. The Introductory Sentences. 2. Lord's Prayer. 3. Versicles. 4. Exhortation to Prisoners. 5. Examination by repeating the Creed.

In case of Life Sentence.

6. Special Exhortation. 7. Examination and Prayers. 8. The Benediction.

A FORM OF THANKSGIVING TO ALMIGHTY GOD.

1. The Morning Prayer. 2. Special Sentences. 3. Special Canticles in the place of the Venite. 4. Special Collect, Epistle and Gospel.

FORMS OF PRAYER TO BE USED IN FAMILIES.

1. For the Morning. 2. For the Evening.

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